784 who is riding behind him, to give money to the offerer. When a per-
272 son receives a vessel containing milk he should use both his hands; and if anybody is going to drink milk he must first say the bismillah. Nobody is allowed to laugh while drinking milk.

When a cow has calved, special precautions must be taken with regard to its milk. It must not be removed from the house or tent for two (Hiaina, Ait Warain, Ait Nder), three (Ulad Bu aziz, Tsul), or even seven (Ait Waryager) days. If it were, the cow would be injured by the evil eye and its teats would get diseased. On the first day the milk is always boiled, and in many places on the second (Hiaina, Ait Warain, Ait Nder) or the third (Ulad Bu aziz, Tsul) as well. Among the Ait Waryager it is on the first day eaten boiled (it is then called adhas) and mixed with eggs, and on the second and third day it may be boiled; but only members of the household are allowed to partake of the adhas, and a transgression of this rule is considered to cause injury to the cow.

784 [251] When a woollen jellab is washed, the water must not be
296 squeezed out of it lest the wool should be dear, but it must be left to dry in the sun (Andjra, Ait Waryager).

784 [252] Another taboo relating to bread—as well as to milk—is the
262 prohibition of selling it, which is very imperative among Berber-
432 speaking people. Among the Ait Waryager a person might, by sell-
689 ing bread, even run the risk of being killed by his relatives; and I was told that a Berber of the central group (Braber) would rather die of hunger than buy a loaf of bread.

778 [253] The person who writes a charm must not only be clean, but
784 also be in the habit of saying his daily prayers and of observing the
[783] fast of Ramadan; and in some special cases he must besides abstain from salted food for a week (Ait Waryager), or he must write the charm in a state of nakedness (Ulad Bu aziz).

[256] Among the Ait Waryager a vessel containing fresh milk must not be taken into a mosque.

778 [257] Although there are charms which are written when the sun is
821 shining on the paper, I have much more often heard that a charm loses its baraka if the sun shines on the writing or even on the paper after it has been written upon (Andjra, Hiaina, Ait Waryager), and the reason given for it was that baraka must not meet baraka (Hiaina); yet charms written with rose-water or saffron are said not to be spoiled